Fasting Made Easy

English by:

Mufti Afzal Hoosen Elias

INTRODUCTION

All praise is for Allaah. We praise Him, seek His help and ask for His forgiveness. We seek refuge in Allaah from the evil within ourselves and from our evil actions.

Whomsoever Allaah guides, none can misguide. I bear witness that none has the right to be worshipped but Allaah alone, who has no partner, and I bear witness that Hadhrat Muhammad (Sallallahu alayhi wasallam) is the obedient servant and Rasul. Blessings be upon the Sahabah (Radhiallahu-anhu) - the Companions of Nabi (Sallallahu alayhi wasallam).

"Fasting Made easy" is an easy to understand compilation of laws based mainly on the texts of the famous book, "*Nurul Ezza"* by Sheikh Abdul Iklas Hasanul Wafai Shurumbulaihi Hanafi (A.R). We have added wherever necessary some sections for the Muslims of our age.

For details refer to our works (1) *"Kitaabus Saum"* and (2) *"Taraweeh in Detail"*.

This book can be used as revision text in adult classes and upper classes in the local Madrashas. It will be useful for those who have newly accepted Islaam.

Kindly make dua(prayers) that Allaah Ta'aala accepts this book just as He has accepted its original.

Mufti A H Elias

Sha'baan 1415/January 1996

FASTING MADE EASY

"O MUSLIMS FASTING IS PRESCRIBED FOR YOU AS IT WAS PRESCRIBED FOR THOSE BEFORE YOU, THAT YOU MAY GUARD AGAINST EVIL"

DEFINITION

Fasting means abstention (from daybreak (pre-dawn) to sunset) from allowing anything to enter into the stomach or any other part of the body which is related to the stomach and abstention from sex.

CAUSE FOR FASTING

The Ramadaan fast becomes Fardh by the entering of the first part of Ramadaan. Every day of Ramadaan is in itself the cause for its obligatory fast in Ramadaan.

CONDITIONS FOR THE VALIDITY OF THE FAST

On whom is Ramadaan fast obligatory:

1. One must be in Ramadaan;
2. One must be a major/adult; (Not obligatory for minors)
3. One must be sane;
4. One must be aware of the fact that fasting is obligatory on Muslims;
5. One must be free from those things which render fasting excusable.

VALID REASONS FOR NOT OBSERVING THE FAST

There are ten valid reasons on account of which one is allowed not to observe the fast and they are as follows:
1. Being on journey;
2. Sickness;

3. Pregnancy;
4. Suckling;
5. Intensity of hunger and thirst;
6. Weakness and old age;
7. Risk of life
8. Unconsciousness
9. Jihad;
10. Insanity.

CONDITIONS FOR THE VALIDITY OF FASTING

AN INTENTION means every fast has to have a separate intention. *INTENTION* means inclination of the heart. It is not necessary to state it with the tongue.

1. It is better to read this duaa during the night (Sehri time).

Bi-Saum-in-ghadin min shari Ramadaan

"I have the intention to observe a fast of the month of Ramadaan".

2. The intention to be expressed at dawn or later in the day is as follow:

Nawaitu bi saum il yaum ahari i Ramadaan.

"I have the intention of observing a fast toady of the month of Ramadaan".

3. Sehri is equal to intention.
4. Niyyat for the fast of Ramadaan can be made in the night or even in the day during the morning.
5. It is necessary to renew the niyyat each day. One niyyat for the

whole Ramadaan will not suffice.

NOTE The women must be free from haidh (woman's monthly blood flow) and nifaas (woman's post delivery blood flow); and those things that negate the fast.

TYPE OF FAST

There are 6 types of fast, viz.

1. Fardh - obligatory;
2. Waajib - compulsory;
3. Sunnah - way of Nabi (Sallallahu alayhi wasallam)
4. Nafl - optional;
5. Makrooh - disliked.
6. Haraam-not-permissible

1. FARDH

1. The Ramadaan fast;
2. The Qaza (compensation) of the Ramadaan fast;
3. The fasting of atonements for the commission of legal offenses;
4. The fasting vowed for Allaah Ta'aala;
5. The Qaza of the Nafl nullifies fast.

2. SUNNAT

There are no "Sunnat Mu'akkidah" fast. However, Nabi (Sallallahu alayhi wasallam) encouraged the keeping of the 9th and 10th of Muharram.

3. MUSTAHAB

1. The fasting on 3 days of every month. It is good to keep these on the bright days - the 13/14/15 of every month;
2. The 6 days of Shawaal - consecutively or separately;
3. The fast of Hadhrat Dawood (Alaihis-Salaam), i.e. fasting every

alternate days.

4. NAFL

All besides the above as long as they are not classified makrooh (disliked).

5. MAKROOH - THESE ARE TWO TYPES

1. TANZEEHI

e.g. fasting only on the 10th of Mauharam;

2. TAHREEMI
   a. Fasting on the day of Eid-ul-Fitr, Eid-ul-Adha, and Hajj are Haraam (forbidden);
   b. Fasting continuously (without breaking the fast at Iftaar time);
   c. Fasting of Naurooz, Majoos-fire-worshippers holy days; Hindus, Jews and Christians;
   d. Fasting only of Fridays or Saturdays.

   (if c and d coincides with one's habit of mustahab, nafl or Fardh fasting, then it will not be makrooh).

YAUM-E-SHAK FAST (FAST ON THE DAY OF DOUBT)

The month of Ramadaan starts by:

Sighting of the moon for Ramadaan (it is compulsory upon some Muslims to try to look for the moon of Ramadaan on the 29th of Shabaan and if the moon is not visible then;

a. To complete 30 days of Shabaan and then Ramadaan commences:

   - the Day of Doubt is that day after the 29th Shabaan i.e. 30th Shabaan;
   - Every fast on the Day of Doubt is makrooh (detested);
   - The intention with which one fasts on the Day of Doubt is most

important as seen in the underlying cases:-

1. To fast with the certainty of intention, that I am keeping a Nafl fast - this is permissible and if on the day Ramadaan commenced then it will be counted as part of the Ramadaan fast otherwise regarded as Nafl (optional);
2. To make intention with certainty that I am keeping a fast of Ramadaan:
- in this cast it is makrooh tahreemi (near prohibition) - thus if it is Ramadaan then it is regarded as Ramadaan fast and if not then it is classified as nafl fast with near prohibition and if it was not Ramadaan and the person broke the fast, then Qaza is compulsory;
3. To keep the fast with the intention of fulfilling some compulsory fast, then it is also makrooh tahreemi (near prohibition) and if it was actually Ramadaan then it is regarded as a Ramadaan fast. According to one opinion the compulsory fast is fulfilled according to another opinion it is classified nafl fast although makrooh tahreemi.
4. One makes a tentative doubtful intention that if it is Ramadaan then my intention is of Ramadaan otherwise nafl, in this case whether it is proven Ramadaan or not, the fast will neither be of Ramadaan nor nafl.
5. One makes intention that if it is Ramadaan then this fast is of Ramadaan otherwise it is of some other compulsory nature to a Waajib fast. This is also makrooh Thareemi. In this case if it is proven Ramadaan then it will be regarded as Ramadaan's fast otherwise nafl (optional).
6. One makes a Niyyat that if it is Ramadaan fast then the intention is for it otherwise for nafl. In this case it is also makrooh. But if it is proven that it is Ramadaan then it will be counted as Ramadaan fast and Allaah knows best whether it can be classified as nafl if it is not Ramadaan.

All the fast of the Day of Doubt are makrooh except those fasts which have been made with the intention of certainty (as explained above).

One should not make a double intention e.g. this fast as nafl or nazr

(fasting in fulfilment of some vow) and if it is proven to be Ramadaan then the fast kept will be counted as Ramadaan's whether it was kept with the intention of nafl, Qaza or wajib.

If on the Day of Doubt - between Sehri and Iftaar - one doubts and says if this is the day of Ramadaan then this fast is of Ramadaan otherwise not, then it is not a fast at all - not classified Ramadaan nor nafl fast.

To fast on the last day or the second last day of Sha'baan is makrooh but to fast earlier than that is not makrooh. Rasulullaah (Sallallahu alayhi wasallam) said *"Do not go ahead of Ramadaan by one or two days".*

However, there is no detestation for the person who has a habit of fasting e.g. one always fasts on Mondays and coincidently the 30 Sha'baan is Monday e.g. one fasts habitually on the 27th, 28th, 29th, of every month then that person can fast on these days of Sha'baan as well.

One should therefore not fast before Ramadaan due to respect for Ramadaan.

The fatawa (rulings) of the Ulema is that to fast regularly 1 or 2 days before Ramadaan is makrooh. The Christians at one stage used to fast in Ramadaan out of respect for Ramadaan. They began to add on and on till they made it 40 day fasts, which resulted in alteration of the Deen.

The Mufti will give the order of waiting to the person on the Day of Doubt. After that, as the time of making intention expires and no definite confirmation of the state of the month is received then the Mufti will give the order to the people to make Iftaar (break the fast).

THOSE THINGS THAT DO NOT NULLIFY THE FAST

1. Eating forgetfully;
2. Drinking forgetfully;
3. To apply oil on the head or anywhere;

4. To apply Surma - even if its taste be felt in the throat;
5. Removal of blood;
6. Backbiting;
7. Involuntary entry of smoke into the throat;
8. Involuntary entry of a fly into the throat;
9. Involuntary entry of dust into the throat, even if be of the mill;
10. To wake up in a state of janaabat (in need of ghusl) and spend the whole day in this manner - although to remain in this condition for the whole day is prohibited;
11. A person repeatedly uses the same twig to clean one's ears;
12. A person holds back forcefully a sneeze or swallows mucus, (it is best to remove the mucus);
13. Vomiting involuntarily and then the vomit went back inside even it be a mouthful;
14. To eat something which is less than a grain in size which was stuck in between the teeth;
15. To eat something which is very minute from outside the mouth - picked it up and put it into the mouth - so small a thing that its taste does not reach the throat or is not felt by the throat.

FACTORS THAT BREAK THE FAST AND MAKE QAZA AND KAFAARAH COMPULSORY

For Kafaarah to become compulsory there are a few conditions:-

1. The fast has to be the fast of Ramadaan - any fast outside Ramadaan will not need Kafaarah.
2. The person has to be baaligh (Islamically (Physically) mature).
3. If the person is a Musafir in Ramadaan and keeps a Qaza fast instead of the fast of Ramadaan and breaks it, the Kafaarah does not become compulsory.
4. The person has to break the fast voluntarily and intentionally. If due to illness or if someone forced him to break the fast then there is no Kafaarah.
   By force is meant the fear of loss of life or losing any part of the body.
5. Intention must have been made from the night.

6. If a person who was not ill from Sehri to Iftaari and does any of the following things without dire need and by his own will then both Qaza and Kafaarah become compulsory:
   a. To eat;
   b. To drink something which is used as food - (i) that food which is edible and fulfils the desire of the stomach; - someone by his own choice (voluntarily) allowed smoke to enter into the throat (smoke of tobacco, musk, amber, etc.) will make Kafaarah compulsory, for one gets enjoyment and the body is inclined towards sucking smoke): (ii) that food by which the body feels better - it aids the body or such a thing which is used as medicine (that which make the body feel better and aids it towards betterment);
   c. To swallow raindrops which enter one's mouth (snow, ice, hail are under the same category);
   d. To eat raw meat, whether halaal or haraam;
   e. According to Faqih Laith (A. R) also eating of fat and according to all the eating of dry meat;
   f. Eating of wheat;
   g. Eating of wheat - but when one chews a grain of wheat and it remains in the mouth and does not even reach the throat, then there is no Qaza and no Kafaarah;
   h. The swallowing of even one grain of wheat;
   i. Til (Sesame seed) or anything like Til to be swallowed by taking it from outside - this is the preferred opinion (Mazhab);
   j. To eat any stone which is used as medicine or for a person who is habitually a stone-eater - for such a person to eat stone will break the fast.
   k. According to the preferred mazhab, to eat a little salt, (for a lot of salt is neither taken as medicine nor enjoyment);
   l. If after any of the following acts one thinks that the fast is broken and thereby eats etc.
      (i) after backbiting;
      (ii) after removal of blood;
      (iii) after applying oil to the moustache.

To think that the above broke the fast and began eating intentionally makes Kafaarah compulsory.

If the Mufti gave a ruling according to his mazhab e.g. the Hadith

stating "Backbiting breaks the fast" which actually means that the purpose of the fast is destroyed but the person (listener) was told that his fast broke and then he eats in that case only the Qaza is compulsory- but if he knows the actual meaning of the Hadith, then obviously Qaza and Kafaarah become compulsory.
If the moon was seen just before the sunset of the 30th fast and some one broke his fast, the Kafaarah and Qaza become compulsory.

If Kafaarah became necessary by committing any of the aforementioned factors more that once then one Kafaarah is due. But if after completion of Kafaarah one again commits an act that necessitates Kafaarah then a separate Kafaarah has to be made.

THINGS WHICH NULLIFY THE NEED FOR KAFAARAH

If on that day when the fast was broken due to some reason as stated in the previous section, and which make Kafaarah compulsory, then if on that very same day one experiences such an illness that should have made iftaar permissible - then this nullifies Kafaarah.

THINGS WHICH DO NOT NULLIFY THE NEED FOR KAFAARAH

1. The illness must not be self-created, self-inflicted e.g. stabbing oneself or dropping oneself from the roof and injuring oneself or to use such a medicine that will make one sick.

2. If on that very same day when Kafaarah became compulsory that person was forcefully taken on a journey (Zaahir Riwaayat). If he went on a journey then also Kafaarah becomes compulsory. However if he returned from such a journey which he made voluntarily or involuntarily and then, on reaching home breaks the fast then in both cases Kafaarah is not compulsory.

HOW KAFAARAH SHOULD BE MADE

Kafaarah is the penalty which Sharia imposes upon a Believer for flagrant violation of the sanctity of Fasting during the month of Ramadaan. Penalty of fasting sixty consecutive days is imposed for deliberately breaking or terminating a Fast of Ramadaan. If Niyyat for fasting was made during the night time (i.e. up to the time of Sehri expires) then the deliberate breaking of such a fast will make one liable for the penalty of Kafaarah. The penalty of Kafarrah (i.e. fasting sixty days in succession one day after the other) applies ONLY for breaking the fast of Ramadaan for which Niyyat was formed during the night.

KAFAARAH IS FULFILLED BY:

1. Freeing one slave even if he be a non-Muslim;
2. If one cannot do the above then one will have to fast for two months consecutively (without leaving one day as a gap) - therefore one must not fast during the months where in Eid-ul-Adha or Ayyqam-e-Tashreeq (three days after Eid-ul-Adha came);
3. If one does not have the strength to fast then;
    a. feed sixty poor and hungry persons two meals - the condition is that the poor people must be the same persons for both meals otherwise the Kafarrah will not be fulfilled; or
    b. feed one person for sixty days two meals a day. (It is not permissible to give one person on one day the food of sixty days or its price). The condition is that the one whom you feed must be hungry (for non-hungry people obviously eat less than those who are hungry).

    OR

    c. To give each of the sixty poor persons;

        1. 1 saa of wheat; or
        2. 1 saa of wheat flour; or
        3. 1 saa of wheat porridge; or
        4. 1 saa of date; or
        5. 1 saa of barley or any other grain; or
        6. the price of one of the above.

        1 saa = 270 tolas (7,5 tolas - 87,48 gramms = 2,8125 troy oz).

THOSE THINGS THAT BREAK THE FAST BUT DO NOT MAKE KAFAARAH COMPULSORY BUT ONLY MAKE QAZA COMPULSORY

1. Eating the following:
   Raw rice, kneaded flour - (dry - without any ghee = fatty oil being mixed with it) a large quantity of salt all at one time; any stone which is generally not eaten nor used for medicines; cotton wool; paper; any fruit which is generally not eaten unripe; raw nuts; pebbles; iron, sand, copper, gold, or silver.
2. Applies or drops medicine in the nose. (nose drops), according to the correct mazhab.
3. Applies or drops anything into the throat via a tube;
4. Applies or drops oil in the ears;
5. Pours drops of water in the ears; according to the Hanafi Mazhab;
6. Applies medicine in the stomach, wounds or brain (head) which reaches the brain or stomach;
7. Entry of drops of rain into the throat;
8. Entry of ice into the throat and the person does not remove it with his own action;
9. Broke one's fast due to error or forgetfulness;
10. While gargling water went down the throat;
11. Someone puts water which reaches the stomach of a sleeping one;
12. Eats after eating forgetfully although he knows the Hadith that Rasulullaah (Sallallahu alayhi wasallam) said: *"that person who eats or drinks forgetfully should complete the fast".* (for the fast has not broken - according to the Hanafi Mazhab);
13. When one made intention during the day and not in the night;
14. When one was a Musaafir in the day, then he decided to stay and eat;
15. When one was Muqeem (one in station) then he went on journey and ate (the condition being that he must have eaten outside his zone (area), if he eats inside his zone then kafaarah also becomes necessary);
16. When one had no intention of keeping the fast but starved the whole day;
17. Make iftaar (broke the fast doubting whether it is still pre-dawn or

not) (whereas in reality pre-dawn had set it);

18. Breaking any fast besides the Ramadaan fast;
19. Voluntarily vomiting (e.g. put one's fingers in the throat) even it be less that a mouthful (Zahir Riwaayat) but the correct view is that of Imam Yusuf (A.R) who says it must be a mouthful before it goes past the lips;
20. To eat something which was stuck between the teeth which was of the size of a grain of Chana (grain dholl);
21. When blood flows from the gums and teeth into the throat;
22. When inhaling any medicine when its effect reaches the brain or stomach;
23. When one intentionally inhales smoke while forgetting one is in the state of fasting;
24. When one breaks the fast due to extreme thirst or hunger which makes one feel strongly that one is going to die or it is going to be extremely detrimental to the health;
25. When a person intentionally broke the fast then fell sick (on the very same day);
26. When one made no intention to fast then ate;
27. When one did not know that Sehri time ended and still ate;
28. When one made Iftaar thinking that the sun had set and then saw the sun;
29. A person who was in a coma (unconscious) for the whole of Ramadaan, will make Qaza but not of that day of the night when coma started;
30. Or a person became mad and stayed like that for the whole month, then Qaza is not compulsory because the time for making intention has passed (according to the Hanafi Mazhab) (fasting is for sane persons and this person was not sane in Ramadaan);
31. A person was mad for the whole of Ramadaan (before it started till the end) then a Qaza is necessary;
32. If a mad person becomes better after Zawaal of the last day of Ramadaan (the last time for making intention has passed) then also no Qaza is compulsory;
33. A mad person regained his sanity before Zawaal of any fast of Ramadaan then became ill for the rest of Ramadaan then also no Qaza is necessary;
34. Use of the following for medical reasons:

a. Nasal sprays or gels;
b. Asthmatic inhalers (wet or dry).

35. When forced to break one's fast (even it be in the case where one is forced to have sex);
36. Sex with a sleeping one; (Qaza due to the sleeping woman - Kafaarah and Qaza on the man if he is fasting);
37. Women puts some drops (of anything) into her private part according to the correct Mazhab;
38. A man puts cotton or wool inside his anus;
39. Masturbation;
40. When a woman intentionally broke her fast, then her monthly period started or nifaas began;
41. When one broke the fast due to labour pains or delivery (child-birth) or haidh;
42. Ejaculation takes place due to kissing and embracing a female or just sitting near a woman.

If a person breaks his fast or his fast breaks then for the rest of the day he should be like a fasting person and the rule is also for women who have become pure after pre-dawn from haidh (monthly period) or nifaas (post child-birth blood discharge); and

a. upon that child who becomes mature; and
b. upon a Kaffir who accept Islaam.

Besides (a) the child becoming mature and (b) the Kaafir becoming Muslim;
Upon the rest mentioned Qaza is compulsory (i.e. for that day.)

THOSE THINGS WHICH ARE NOT MAKROOH WHEN FASTING

1. To apply oil on the moustache (hair);
2. To apply surma;
3. Cupping or removal of blood or opening a vein without weakness resulting;
4. To make use of miswaak - just as it is masnoon to use miswaak in

the beginning of the day, it is also masnoon to use it at the end of the day (evening) even if the miswaak be fresh or wet with water;

5. To gargle or put water into the nose (for cleaning) outside wudhu (besides wudhu times);
6. To make ghusl to cool oneself;
7. To wear wet clothes;
8. To lie on wet sheets etc.

THOSE THINGS WHICH ARE MUSTAHAB WHEN FASTING

1. To partake of Sehri (pre-dawn tiffin);
2. To eat Sehri during its last time (to keep Shariat matter on its limit is obligatory and to either increase or decrease Shar'ee limits is altering the Deen. Thus to delay Sehri and to break fast on time is mustahab, by that action we maintain Shar'ee limits) - Iftaar becomes makrooh when stars become visible;
3. Not to delay in Iftaar (opening fast) when there are no clouds - for one is certain of the setting of the sun;
4. To make Iftaar with dates and dry dates are best;

CONCERNING ILLNESS

It is jaa'iz (permissible) for that person not to keep fast;

1. Who fears that the illness will increase; or
2. Who fears that the illness will be prolonged;
3. For a pregnant or breast-feeding woman who is ill or fears;-
   a. damage to her brain (intelligence); or
   b. destruction (severe illness); or
   c. fear of becoming ill - irrespective of whether the breast-fed child be hers or another;

The above fear is valid when:

   a. one has a strong indication that something is going to occur; or
   b. past experience and observations has show its occurrence; or
   c. a just, good experienced Muslim doctor expressed fear on the case.

Iftaari is permissible for that person who fears death, due to severe thirst or hunger or fears that he will lose his sanity or fear that he will lose any of his five senses.

It is important that these conditions of severe thirst or hunger are not created by oneself (e.g. one went hunting and began running etc. then due to this he breaks his fast, then Kafaarah is compulsory).

However, if a worker is forced to do such a job which causes severe thirst or hunger and is forced to break the fast then he will not make Kafaarah.

CONCERNING THE MUSAAFIR

Iftaari is permissible for a musaafir.
For a musaafir to fast is mustahab and desirable if:
a. fasting is not detrimental for him; and
b. when most of his travelling companions are also fasting.

When most of the travelling companions are not fasting then to terminate the fast is more meritorious so that the unity in the jamaat of travel is maintained.

When the sick person dies before recovering or a musaafir dies before the completion of his journey then it is not compulsory for him to make a will for giving of fidyah for those last fasts.

A healthy person on station (muqeem) must on return from the journey or on recovery, make Qaza for missed fasts. If he does not make Qaza then it is compulsory upon such a person to make a will for the payment of fidyah for missed fasts.

One must not postpone fasting of Ramadaan due to examinations of tests.

Increase of heat, thirst or hunger while fasting will increase the Sawaab

(rewards of fasting).

QAZA FAST

To keep Qaza (other than Kafaarah) continuously (without a daybreak in between) is not a condition - but it is mustahab to keep the Qaza continuously.

Ramadaan arrives and Qaza of the previous Ramadaan are still outstanding then the present Ramadaan fast will have to be made first and thereafter, the Qaza of the previous Ramadaan.
One cannot keep Qaza of any fasts during the month of Ramadaan.

It is permissible for a Sheikh-e-Fani or Ajooze-e-Faniah (such as an old man or woman whose strength has diminished and is now awaiting death) not to fast, on both fidya is compulsory.

NAFL FAST

According to one Riwaayat (narration) it is permissible for a person keeping a Nafl fast to make Iftaari without reason.

To keep nafl fast before Ramadaan although one has Qaza to fulfil is permissible. However, this law does not apply to Qaza Salaat.

The best fasts after Ramadaan are the Muharram ones and the best Salaat after Fardh are the night Nafl Salaat (tahajjud).

On the 10th of Maharram fasting is masnoon. According to one's capacity to spend more on food for the family as compared to other days is mustahab and no special Salaat is stipulated for that day.

One can keep the fast in Arafaat and it will not harm the Hajj in any way.
According to the Hanafis to fast only on Jumua'ah is not makrooh.

FIDYAH - RECOMPENSE

A person who has become extremely weak due to old age or disease, and has no hope of recovery and as a result cannot fast, has been allowed by Shariah not to fast but allowed to give fidyah.

QUANTITY OF FIDYAH

The fidyah for a fast is similar to that of Fardh and waajib Salaat, fidyah for every fasting day is:

a. 1 saa of wheat or
b. 3 lbs = 1.6 kg of wheat; or
c. 7 lbs - 3,2 kg of barley; or
d. the equivalent of the above in cash (the price of that year) or kind - to a poor and needy person.

REGULATION CONCERNING FIDYAH

1. If after paying of fidyah a sick person regains health by the Grace of Allaah, he should observe the missed fasts on other days, hoping from Allaah that He will not let go waste the reward of the fidyah given away by him.
2. If a dying person who has to observe some missed fast makes a will that fidyah should be paid for his missed fasts out of his property, it is incumbent upon his heirs to pay off the required fidyah provided that it does not exceed one-third of the property (estate). If it does, the extra amount can be paid only with the concurrence of the heirs even though in that case the concurrence of the minor heirs will be of no legal value and effect (i.e. one should wait until the minors matures and then ask their permission).
3. If the dying person has made no will, the heirs themselves may pay off fidyah for the missed fasts hoping from Allaah that He will accept it and will not call the concerned person to account.
4. Fidyah for one missed prayer is the same as of one missed fast. Therefore, if a person missed all the prayers on the day he will be required to pay fidyah for six prayers (including the compulsory Witr prayer).
5. The injunctions for paying fidyah for the missed prayers of a dying

person are the same as for his missed Fasts.

6. Sheikh-e-Fani or the Ajooz-e-Faniah are not classified by age specification. It depends on strength.
7. A person dies in the state of fasting due to thirst or hunger Salaat-e- Janaazah will be made and there is no sin on that person that died - (THIS REFERS TO FARDH FAST).
8. The Sheikh-e-Fani can give fidyah in his lifetime.
9. Fidyah payment is only for dire necessity and not on a preplanned excuses (i.e. not to fast, etc. with the intention of paying fidyah when the time arrives).

VOWS AND FASTING

When one bows to do something then it is necessary to complete it when there are 3 conditions:

1.) From its type there must be some Waajib Ibaadat (devotion);
2.) That particular Waajib Ibaadat is in itself intended;
3.) Without the vow the thing itself does not become Waajib.

Thus by vowing to make Wudhu (ablution) it does not become necessary. Similarly Sajda Tilaawat(because this is Waajib from Allaah and if the Aayat is not recited then there is no Sajda Tilaawat) and by vowing to visit the sick or to attend the Janaza Salaat (funeral prayer) but this is not fardh. For the vow has to be pertaining to Huqooq-ul-Allaah (Rights of Allaah) whilst visiting the sick etc. are Waajib due to Huqooq –ul- Ibaad (Rights of Man) NOR those Ibaadat which are in itself Waajib (by vowing for this then it becomes Waajib) like freeing a slave or Itekhaaf and that Salaat which is not Fardh and it is also valid to make a vow for fasting.

When without any restrictions or conditions a general vow was made (eg.one said I make it compulsory on myself for Allaah that on so and so day I will fast or give Sadaqah to so and so or give a particular sum of money for Allaah) OR made a vow which is attached to a condition (eg. If so and so gets well when I will fast for so many days. Then if that person gets well then the fast becomes fardh (obligatory) to keep, otherwise not.)

If one makes a vow (on any action which depends upon utterance i.e. one has to say it with the tongue and thinking about it in the heart will not be sufficient) then is it compulsory to fulfil it.

Making a vow that one is going to visit the sick (it does not become compulsory, for such a vow is in itself not valid).

1. Visiting of the sick and attending Salaat-e-Janaazah are definitely good action which reap tremendous rewards but they are not Fardh (obligatory) and the vow must be relating to Huqogullaah (rights of Allaah). Visiting the sick, etc. have become necessary due to Huqoog-u-ibaad (rights of man), and vows cannot be made on Huquq-ul-Ibaad.
2. Vows cannot be made on performance of a Fardh act itself e.g. to vow to make Fardh Zuhr Salaat.
    a. To make vow on I'tikaaf (it is similar to the lasting sitting of Salaat) which is Fardh-Mirqat; or
    b. To perform such a namaaz that is not Fardh; or
    c. to fast is valid and correct (i.e. a, b and c);
    d. If a person without any limit or condition makes a general vow e.g. I make compulsory upon myself for Allaah the fast on such and such a day;
    e. or to so and so I will give Sadaqa for Allaah;
    f. or I will give in Allaah's way (path) so much money, etc;
    g. or make a vow which is conditional e.g. that is so and so gets better I will keep X number of fasts.

Then in the above cases the fast becomes compulsory when the person becomes better otherwise not and when the condition for the others is present then to fulfil those vows are compulsory.

According to the correct (maslak) to make a vow that one is going to keep fast on the five prohibited day is correct (two Eids and three days after Eid-u;-Adha) but one has to break the fast on these days and keep Qaza and if a person kept the vows and fasted on these days, then it will be valid (the vow is fulfilled - the compulsory duty has been performed but it will be near prohibition).

Time, place, money and person specification is not valid and futile;

1. Thus if a person vowed he is going to fast in Sha'baan but fasted in Rajab - it is valid;
2. If a person vowed that he is going to read two Rakaats of namaaz in Makkah but read it in Egypt - it is valid;
3. If a person vowed he is going to give "this" money in sadaqa and gave "some other" money in sadaqa - it is valid;
4. If a person vowed that he is going to spend on Abdullaah but spent on Abdur Rahmaan - then it is valid.

The vow makes the action itself Waajib because that in itself was vowed for and not the time, place or person.

One cannot fulfil the vow before one desire is fulfilled. Therefore if one vowed to keep a fast if someone recovers and fasted before the sick person recovered then the vow has not been discharged and still remains obligatory, thus when that person recovers he will have to fast again.

MISCELLANEOUS

1. In an Islaamic state, one eating and drinking openly during the day of Ramadaan is liable to be executed.
2. An oral announcement to state the end of the Sehiri can be made but should not be considered as Sunnah.
3. The general rule is that the fast is broken if anything reaches the cavity of the stomach or brain through an internal wound or mouth, ears, nose, anus, vagina, stomach, and skull.
4. Medicine and oil dropped into the ears reaches the brain and affects it and hence the fast if broken.
5. Salaat of Maghrib can be delayed for five to seven minutes in the month of Ramadaan.
6. To start and end the fasting (Sehri) on information by telephone is not sufficient.
7. Smelling of fragrance or odour intentionally or otherwise does not

break the fast. But inhaling the smoke of agarbatti (incense sticks) or cigarettes will break the fast.

8. Eid-ul-Fitr can be performed the next day due to some valid reason and one can also inform the people.
9. To specify a time to visit the graves is bid'at but to visit graves is Sunnat. To specify a time for visiting of graves was not prevalent at the time of the Salf-Saleheen (pious predecessors) and this bid'at is of the type that its origin is permissible but specification of time makes it bid'at.

SUHUR (SEHRI)

It is masnoon (Sunnah) to partake of Suhur (Sehri) during the last portion of the night. It is also a means of attaining great blessings and Sawaab. The Sunnah will be attained if one partakes of Suhur in the last portion of the night. If the Muazzin called out the Azaan before its time, it will not be prohibited to partake of Suhur till just before Subh Saadiq appears. It will suffice if one makes an intention to fast in one's mind after the Suhur.

THE IMPORTANCE OF SEHRI DURING RAMADAAN

Ibn Hajar (A .R) in his commentary on Sahih Bukhari, mentioned the following blessing of Sehri:

a. In it, the Sunnah is followed;
b. Through it, we oppose the way of Ahlul-Kitaab, which we are at all times called upon to do;
c. It provides strength for Ibaadah;
d. It promotes more sincerity in Ibaadah;
e. It aids in the elimination of bad temper;
f. Sehri is a time when dua's are accepted;
g. It gives one the opportunity to remember Allaah, make Zikr and lift up the hands to Him in Du'a.

DU'AS AT THE TIME OF SEHRI

"O Allaah, I keep fast for You, so forgive my future and past sins".

"I intend keeping fast tomorrow for the month of Ramadaan".

THE IMPORTANCE OF SADAQATUL-FITR

Fitr means to break fast or to refrain from fasting. Hence, the Eid after the fasts of Ramadaan is called Eid-ul-Fitr, as it is the day of rejoicing after the completion of fasting. On this occasion of happiness as a sign of gratitude one has to give a specific amount in alms, which is called Sadaqatul-Fitr.

To distribute a specific amount of money, barley, dates, etc. on the day of Eid-ul-Fitr is Waajib. This giving of alms to the poor and needy on this auspicious day is called Sadaqatul-Fitr. The reason for giving Sadaqatual - Fitr are:-

1. To give Sadaqatul-Fitr in lieu of the acceptance of one's fasting.
2. To thank Allaah Ta'aala for bestowing on us the strength to fast during the month of Ramadaan.
3. To purify one's fast and obtain the complete blessings of fasting.
4. To celebrate the completion of fasting.
5. To demonstrate greatness of the day of Eid.
6. To assist the poor in joining the atmosphere of Eid.

Sadaquatul-Fitr is a compulsory charity which becomes payable on the occasion of Eid-ul-Fitr. If one did not do so - it remains due no matter how much time passes after Eid.

RULES OF SADAQATUL-FITR

Sadaqatul-Fitr or (Fitrah) is Waajib (compulsory) upon all Muslims -

men, women and children who on the day of Eid-ul-Fitr are owners of the Nisaab of Zakaat.

Fitrah becomes Waahib when the Day of Fitr dawns with the commencement of Fajr time. Therefore, if someone died before the dawn of Fajr on the Day of Eid, Fitrah will not be paid out of his (the deceased's) estate, since this Fitrah is not Waajib on him. And, if a child is born before the dawn of Fajr, Fitrah will be paid on his behalf. If a child is born after the appearance of Fihr (on the Day of Eid) Fitrah is not Waajib on his behalf.

The father has to pay Fitrah on behalf of his under-age children, i.e. those who have not attained the age of puberty.

It is not obligatory upon a husband to pay Fitrah on behalf of his wife. If she is the owner of Nisaab, she pays her own Fitrah.

If a minor is the owner of wealth to the amount of nisaab, then payment of Fitrah on behalf of the minor could be made out of his (minor's) wealth.

The fitrah should preferably be paid before the Eid Salaat.

It is not permissible to delay the payment of Fitrah later than the Day of Eid. However, if it was not paid on the Day of Eid or before, the obligation remains and **the fitrah will have to be paid.**

It is permissible to pay the Fitrah in advance at any time during the month of Ramadaan. Sadaqatul-Fitr is Waajib upon all those who fasted as well as those who did not fast for some reason or other.

The Fitrah can only be paid to "the poor" i.e. those who are entitled to accept Zikaat.

Fitrah cannot be utilized for any other charitable purpose other than giving to the poor. Therefore, if Fitrah monies are accumulated and then spent on some other charitable cause, the Fitrah obligation of the

Fajr-prayers will not be discharged.

Rasulullaah (Sallallahu alayhi wasallam) said: ***"The fast remains suspended between heaven and earth until the Fitrah is paid".***

This Hadith of Rasulullaah (Sallallahu alayhi wasallam) illustrates the importance of the Fitrah and its direct bearing on the acceptance of our Saum (fasting). The fast is only accepted by Allaah Ta'aala when the obligation of Fitrah is correctly discharged. The Muslim public should therefore be very scrupulous when effecting payment of the Fitrah. If the Fitrah is misused or wrongly distributed by those representing the public, the public will still be responsible for its (Fitrah's) payment.

IFTAAR

Sahl Bin Sa'd (Radhiallahu-anhu) reported that Rasulullaah (Sallallahu alayhi wasallam) said:

"People will remain prosperous as long as they hasten with Iftaar (i.e. they break their fast immediately the time for Iftaar enters)".

It is Sunnat to make Iftaar (to break one's fast) immediately after sunset. One should not delay in Iftaar until the stars begin to appear as this is the common practice of the Ahle Kitaab.

It is indeed harmful if one partakes of the Iftaar meal for so long, that he misses his Maghrib Salaat.

It is better to break the fast in the Masjid, so that the Maghrib Salaat is not missed.

To make one's Maghrib Salaat at home, so that one can indulge in the provisions of Iftaar while missing the blessings of Salaat with jamaat, is a shameful act.

RECOMMENDED DU'AS AT THE TIME OF IRTAARI

"O Allaah for you I have fasted, in You I do believe, and on You do I rely and now I break this fast with food coming from You".

"O Allaah I beg You through Your infinite Mercy which surrounds all things to forgive me".

"O You who are Great in Bounties, forgive me".

THE TARAWEEH PRAYER

Taraweeh (pl. Taraweeh) is the pause observed after every four Rak'ahs of the Night prayer during Ramadaan. The Taraweeh prayer consists of twenty rak'ahs and has the status of Sunnah both for men and women. Rasulullaah (Sallallahu alayhi wasallam) observed this prayer and after him his Companions also kept up the practice. It is independent of the fast and should be offered even by the person who does not observe the fast due to some reason, unless otherwise exempted.

TIMES OF THE TARAWEEH PRAYER

The Taraweeh prayer has to start from the evening the Ramadaan moon is sighted and has to be discontinued in the evening the Eid moon is sighted. It starts after the Isha prayer and lasts till the break of dawn.

If a person offers his Taraweeh prayer before the Isha prayer it will not be valid, or if he offers it after the Isha prayer, but then has to repeat his Isha prayer due to some reason, he will have to repeat his Taraweeh

prayer as well. {Durr al Mukhtar]. It is however, commendable that the Taraweeh prayer is offered after one-third of the night has passed and before midnight.

COLLECTIVE OFFERING OF THE TARAWEEH PRAYER

Scholars have regarded collective offering of the Taraweeh prayer as a compulsory Sunnat having the Kifaaya status.

RAK'AHS OF TARAWEEH

According to the consensus of the Companions, the Taraweeh prayer consists of 20 Rak'ahs which are to be offered two at a time with one salutation, and after every four rak'ahs a short pause for rest should be observed for the convenience of the people.

CONGREGATION FOR WITR PRAYER

The Witr prayer is allowed to be offered collectively only during Ramadaan, and not in any other month. The people who happen to offer the Taraweeh prayer individually may also join in the Witr congregation, but those who offer the Sunnat prayer of Taraweeh behind the Imam are under obligation to offer the Waajib prayer of Witr as well as behind the Imam. It is not proper to go to sleep after the Taraweeh prayer and defer the Witr prayer till Tahajjud time and then offer it privately.

THE SIX NAFL FASTS OF SHAWWAL

Hadhrat Abu Ayyub (Radhiallahu-anhu) relates that Rasulullaah (Sallallahu alayhi wasallam) has said:

"Whosoever fasted the full month of Ramadaan and then follows it with six fasts of Shawwaal, is like a person who has fasted the full

year".

I'TIKAAF: STAYING IN THE MASJID FOR DEVOTION

I'tikaaf means staying in the Masjid wherein 5 times daily congregational Salaat are performed. It is not valid in a Masjid in which congregational Salaat is not performed. A woman will observe I'tikaaf in that place in her home which she has specified for her Salaat.

I'tikaaf is of 3 types:

1. WAAJIB: compulsory- that which is promised to Allaah to be observed as the fulfilling of a vow at a particular time.

2. SUNNAT-E-MUWAKKIDAH: that which is performed in the last 10 days of Ramadaan.

3. NAFL: that which is performed at any time.

Fasting is necessary for the first type of fast.

The minimum duration for a nafl I'tikaaf is for a few moments only (e.g. while walking through the Masjid).

The man observing I'tikaaf will not emerge from the Masjid except:

1. For the Deeni-religious need, such as the performance of Jumu'ah Salaat, renewal of Wuhdu-abolution, etc;
2. For the natural need like relieving oneself;
3. For such necessities as demolition of the Masjid or forceful removal from the Masjid by an oppressor or fear for his life or his belongings.

One should come out of the Masjid and enter another forthwith. If one emerges even for a moment without a valid reason then the I'tikaaf will be nullified.

It is valid for the one in I'tikaaf to eat, drink and sleep; also to buy anything for himself or his family in the Masjid. It is disliked to bring items in the Masjid, also to trade or to keep absolutely silent. It is Haraam- unlawful to have intercourse or engage in these acts that lead to intercourse. I'tikaaf is nullified by intercourse and by ejaculation caused by acts that lead to intercourse.

FACTORS THAT DO NOT NULLIFY (BREAK) THE FAST

1. Having sex forgetting that it is Ramadaan;
2. Ejaculation caused by thinking and pondering, even if he continually sees, thinks or ponders;
3. If a man puts medicine or oil through the hole of his private parts (if a woman does so, her fast will break);
4. Apply medicine externally on the vagina or anus or rub medicine in these areas will not break the fast provided it does not reach that area from where absorption takes place into the stomach. Thus any suppository will break the fast.

THINGS WHICH NULLIFY THE NEED FOR KAFAARAH

1. Haidh (month period); or
2. Nifaas blood discharge after child-birth.

THOSE THINGS WHICH ARE NOR MAKROOH WHEN FASTING

1. Kissing;
2. Embracing and caressing one's wife. 1 and 2 when one is at ease i.e. ejaculation or sex will not result;

MISCELLANEOUS

1. The fast will not be affected if medicine is inserted in the private part before the beginning of the fast but still be invalidated if

inserted during the state of fasting.

2. One can have sex from sunset to pre-dawn in the month of Ramadaan.